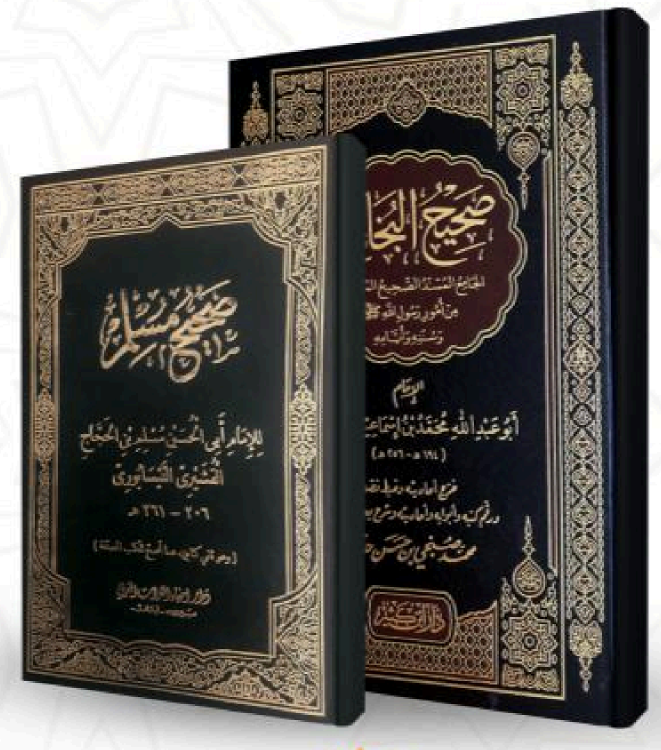
رسالة مختصرة
فِي الذَّبِّ عَنِ السُّنَّةِ المُطَهَّرَةِ

بقلم

عادل بن عزوز

غفر الله له ولوالديه





Translated by The One in Need of Allah

A Treatise in Defense of the Sunnah



رسالة مختصرة

فِي الذَّبِّ عَنِ السُّنَّةِ الْمُطَهَّرَةِ

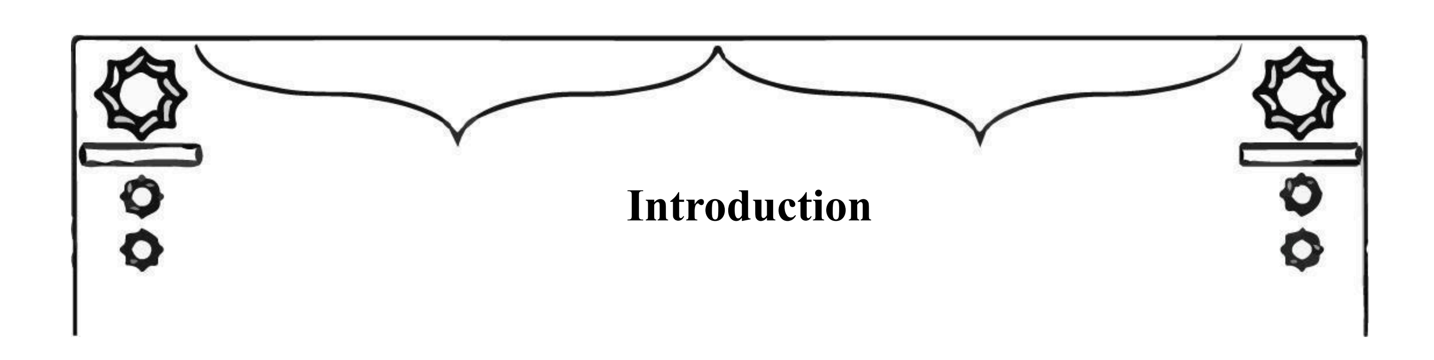
فصول مختصرة في الدفاع عن السنة النبو ية

Translated by The One in Need of Allah

بقلم

عادل بن عزوز

غفر الله له ولوالديه



Introduction

All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah, and upon his family, companions, and those who follow his guidance. To proceed:

At-Tirmidhi narrated in his Sunan from the hadith of **Hudhayfah ibn al-Yaman**, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said:

“By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or else Allah will soon send upon you a

punishment from Him; then you will supplicate to Him, but He will not respond to you.” **(1)**

In compliance with the command of Allah and His Messenger, peace and blessings be upon him, I have decided to write this brief treatise in defense of the Sunnah of the Chosen One, peace and blessings be upon him. Many scholars and students of knowledge have preceded me in addressing this matter, but this does not prevent me from making a contribution, even if it is small, to this subject. I believe that these pages will not be devoid of benefit, if Allah, the Exalted, wills.

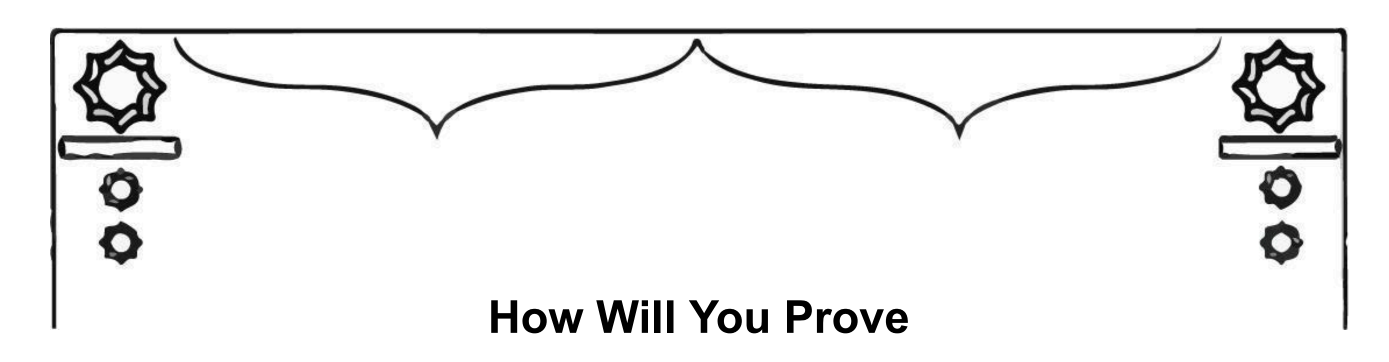
In this book, I have avoided the defensive approach and instead adopted an offensive approach by presenting objections and binding arguments against the opponent. This is so that we do not always take the stance of defenders, but rather make the opponent defend his arguments, so that the truth may become clear to the people.

This book will not follow the conventional academic methodology; rather, it will be structured in chapters and will be closer to the approach of the early scholars in terms of brevity and presentation.

(1) Narrated by At-Tirmidhi.

We ask you to pray for us—for sincerity and steadfastness—and that this work be purely for His Noble Countenance..

***



How Will You Prove the Authenticity of the Qur’an Without the Sunnah?

If you were to ask a denier of the Sunnah: “How did you come to know that the Qur’an is authentic and preserved?” his answer would inevitably involve the fallacy of circular reasoning or begging the question.

Through my observation of many of their responses, I have found a common pattern among them all. They say: **Allah, Exalted is He, said:**

"Indeed, We have sent down the Reminder, and indeed, We will surely preserve it." **(Surah Al-Hijr, 15:9)**

Such an answer would make even a grieving mother laugh! It is a blatant case of begging the question, which is a logical flaw that renders an argument invalid by the consensus of rational thinkers. How can you prove the authenticity of something by citing the very thing itself?!

If he says: "By saying this, you are doubting the preservation of the Qur'an."

I respond: First, part of fully believing in its preservation is to establish its authenticity with strong, solid proofs. My objection to your flimsy argument does not mean I am doubting the preservation of the Qur'an. If a Christian were to ask you to prove the authenticity of the Qur'an, you would not present him with a verse from the Qur'an—otherwise, he would consider you a fool!

Another might say: *"I have verified the authenticity of the Qur'an through its challenge to humanity to produce something like it, and their inability to do so."*

I say to you: Excellent! But how do you know that the Arabs of old were truly unable to produce something like the Qur'an?

You will say: *"Through the reports that have reached us."*

Here, I respond: May Allah bless you! But how did you come to know this?!

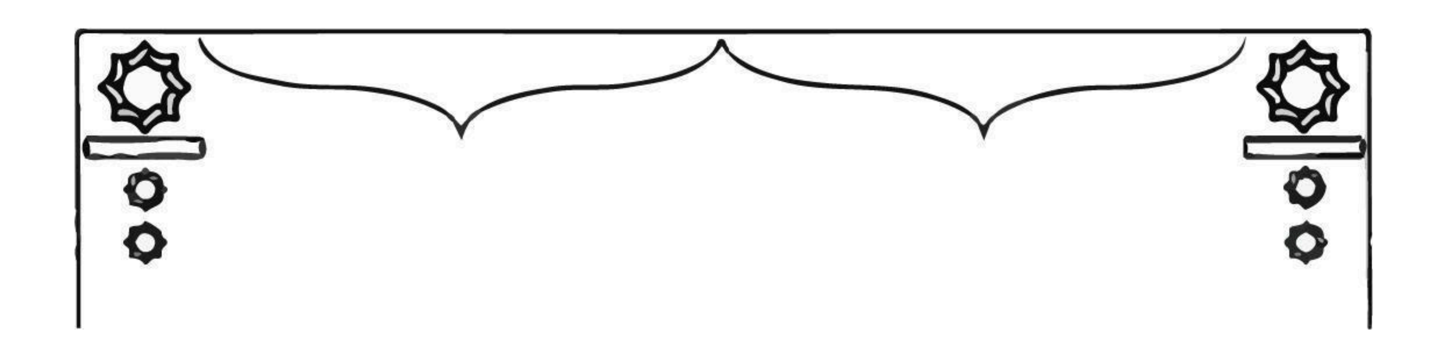
You have learned this from the reports that describe the state of the Prophet ﷺ with the polytheists of Arabia and their inability to counter what he brought. So why do you reject reports when it suits you and accept them when it serves your argument?!

In proving the preservation of the Qur'an, you cannot dispense with the Sunnah and the reports that you have rejected. And when you are asked about the authenticity of this Book, it would be foolish to cite the Book itself as evidence. Instead, you would examine the state of

the Prophet ﷺ—his truthfulness, justice, and trustworthiness. A man of such character who claims prophethood and brings a revealed Book could not possibly be lying, for lying against Allah is the ultimate level of falsehood. It is inconceivable for a person to be truthful throughout his entire life with all people, and then, when he finally lies, to lie against Allah, Exalted is He!

Once it is established that the Prophet ﷺ was truthful and trustworthy, and his state and the miracles that have been mutawatir (mass-transmitted) about him are examined, it becomes clear that he was truthful. And the truthfulness of the Prophet ﷺ is only known by referring to his Sunnah and understanding his circumstances.

The conclusion of all this is that even in proving the authenticity of the Qur'an—which you claim to follow exclusively—you cannot do so without the Sunnah that you have rejected. In reality, the claim of rejecting the Sunnah is a rejection of the Qur'an itself, for belief in it was not built upon a solid foundation.



Is the Revelation of Something Other Than the Qur’an Possible or Impossible?

We ask this denier a question: Is it possible or impossible for Allah, Exalted is He, to reveal to His servant a revelation other than the Qur’an?

If he says that this is impossible, we respond: There is nothing that prevents Allah from revealing to His Prophet a revelation other than the Qur’an, and neither reason nor Islamic law deems this impossible.

- **From a rational perspective**, this is self-evident.

- **From an Islamic perspective**, there are numerous verses that prove the Prophet ﷺ received revelation other than the Qur’an. Among them is the saying of Allah, Exalted is He:

"We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah that you will be pleased with. So turn your face toward al-Masjid al-Haram." **(Surah Al-Baqarah, 2:144)**

Allah, the Most High, states in this verse that He will change the qiblah to one that pleases the Messenger of Allah ﷺ, which is al-Masjid al-Haram.

The question is: Where in the entire Book of Allah is the command to face the first qiblah?

3

Muslims used to pray facing Bayt al-Maqdis, and then Allah, Exalted is He, commanded them to turn toward al-Masjid al-Haram. However, there is nothing in the Qur'an that commands them to face the qiblah that preceded the Sacred House of Allah. Thus, following the first qiblah was by divine revelation from Allah, Blessed and Exalted.

Likewise, Allah, Exalted is He, says:

"Indeed, We have revealed to you, just as We revealed to Noah and the prophets after him." (Surah An-Nisa', 4:163)

In this verse, the Almighty states that He revealed to Muhammad ﷺ just as He revealed to Noah and the prophets after him.

The proof derived from this verse is that Allah revealed to the prophets after Noah a revelation, and not every prophet who received revelation was given a Book by Allah, Exalted is He. This indicates that Allah may reveal something other than a divinely revealed Book to one of His prophets. And if this was permissible for the previous prophets, then it is even more so for our Prophet ﷺ.

Similarly, Allah, Exalted is He, says:

"And We inspired Moses and his brother: 'Settle your people in houses in Egypt, and make your houses a qiblah, and establish prayer.'" (Surah Yunus, 10:87)

Allah, Exalted is He, revealed to Moses and his brother Aaron, peace be upon them both, to build houses for their people and to make them a qiblah—that is, to establish prayer in them.

The proof from this verse is that Allah revealed to Aaron, peace be upon him, and he was not a recipient of a divine Book. This indicates that the revelation sent down to Aaron was not a heavenly scripture, but rather a revelation apart from a divinely revealed Book.

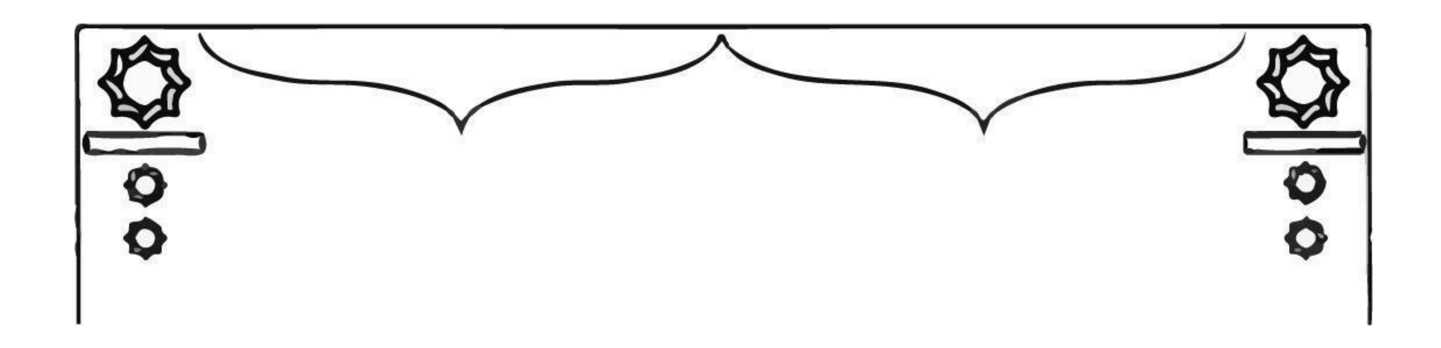
As we mentioned earlier, if this was permissible for the previous prophets, then it is even more so for our Prophet ﷺ.

At this point, the deniers may object and say: *"But if we say that Allah revealed something to His Prophet, this would mean that the Qur'an is incomplete!"*

This is a weak argument, and we will refute it separately, by Allah's will.

.

***



Who Has the Right to Interpret the Qur’an? And the Fallacy of Preference Without Justification

It is universally agreed upon by rational people that the Noble Qur’an contains passages that may be difficult for some people to understand, necessitating the need for interpreters to clarify what is difficult for them.

The problem is that the deniers reject this notion and seek to undermine the efforts of the interpreters and the reports transmitted from the **righteous predecessors**—the **Companions, the Tabi’un, and their followers**—claiming that *“the Qur’an does not need interpretation.”*

However, these deniers then find themselves confronted by the general public, who struggle to understand some verses of the Noble Qur’an. As a result, they end up doing the very thing they criticized in

others—interpreting the texts of the Qur'an for people. Initially, they claimed to be "freeing people from the dominance of the interpreters," yet before long, they placed people under the dominance of their own flawed interpretations.

We say to them:

First: Your Contradiction is Clear and Obvious

On the one hand, you claim that you will do away with interpreters, but on the other, you interpret the Qur'an yourselves. If we are to disregard the interpretations of those who were *closer in time to the Prophet* ﷺ, then disregarding your interpretations is even more appropriate.

Second: What Justifies Preferring Your Interpretations Over Those of the Predecessors and Scholars?

What makes your interpretations superior to those of the **righteous predecessors** and the **scholars of later generations**?

Why should we place our trust in *your* interpretations and reject the interpretations that the entire Muslim Ummah has affirmed for centuries? Your preference for your own interpretations requires a strong justification.

Third: If We Are Not to Trust the Interpretations of the Pious Predecessors, Then We Should Trust You Even Less

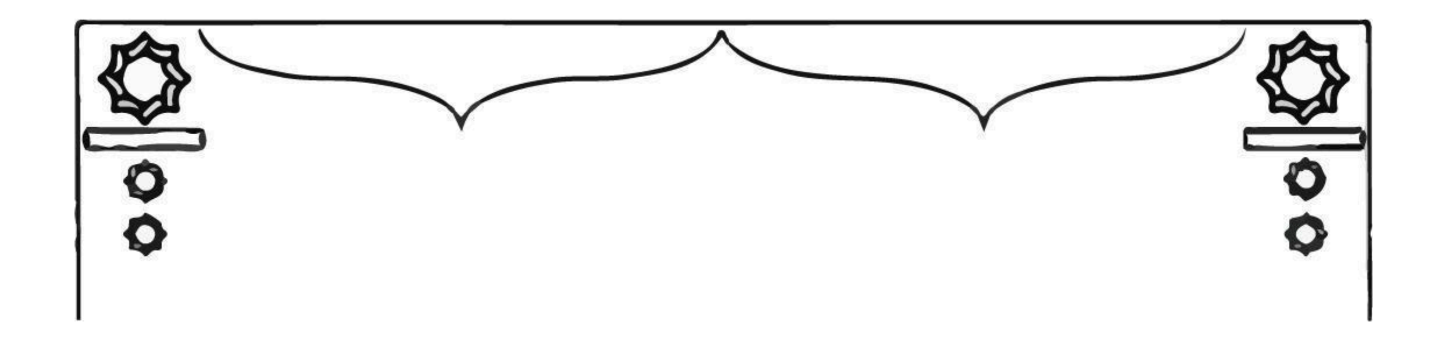
The **righteous predecessors** were:

- More knowledgeable in the Arabic language,
- Closer in time to the **period of revelation**,
- And most of them were **memorizers of the Book of Allah**.

As for you, most of you can barely compose a sentence without grammatical errors, and not a single one of the deniers of the Sunnah has memorized the very Book of Allah that they claim to follow. The reality is that you are merely influenced by a **liberal ideology** that seeks to reshape Islam to conform to its own views, as we shall explain.

So, dear reader, reflect carefully.

***



Who Is More Worthy: You or **Al-Bukhari**?

One of the widespread arguments of the **deniers of the Sunnah** is their claim: *“How can you trust **Al-Bukhari** when he was born nearly 200 years after the Prophet’s death?”*

Here, I will not respond by saying that **Al-Bukhari** was just one among thousands of scholars who preceded him.

Nor will I mention that **Al-Bukhari** did not narrate a single hadith exclusively in his *Sahih*.

Nor will I argue that even if all copies of *Sahih Al-Bukhari* were burned, the hadiths it contains would still remain preserved.

Instead, I will say just one thing:

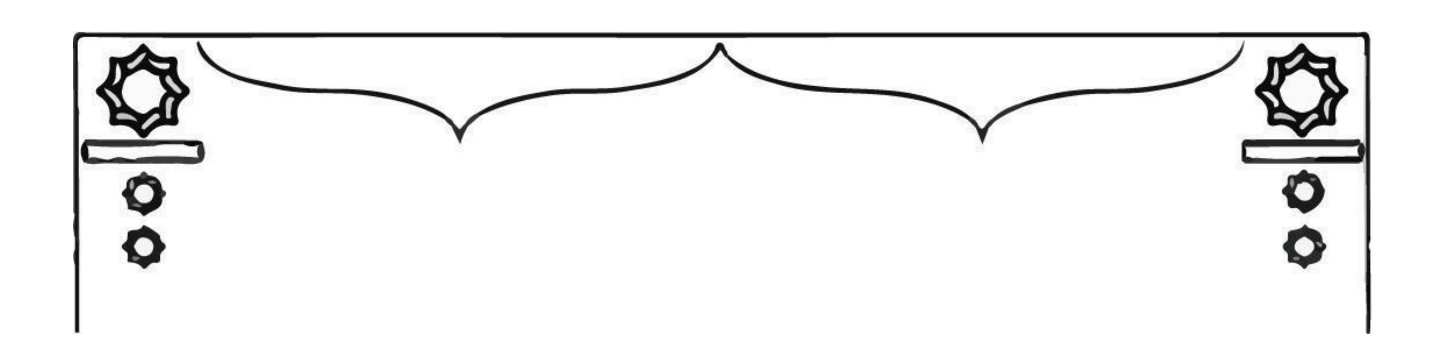
If we are not to trust **Al-Bukhari** because he came 200 years after the Prophet's death, then should we trust **people who came 1,400 years after his death**?!

Not only have these individuals opposed **all the scholars** over the course of 14 centuries, but they have even contradicted the **innovators among them**!

So, if we are to reject **Al-Bukhari** because he came two centuries after the Messenger of Allah ﷺ, then rejecting *you* is even more appropriate, since you have appeared **1,400 years** after him, and no one before you has ever held your views or adopted your methodology.

.

****



What Makes ISIS Wrong According to the Deniers of the Sunnah?

According to your methodology, what makes **ISIS** and other **deviant groups** wrong? In fact, what makes *us* wrong?

The **deniers of the Sunnah** boast that they are *independent thinkers*, striving to reflect on the Qur'an, claiming that their minds are not rigid or narrow.

In response, we say: *No problem!* You want to reflect? Then reflect. But do not make *reflection* exclusive to yourselves. And if someone else reflects and reaches a different conclusion than yours, do not reject their view—after all, you have contradicted the entire **Ummah** for 14 centuries!

So do not object to a member of **ISIS**, for he too has *reflected*—and his reflection has led him to the ideology he follows.

Do not object to someone who **declares you a disbeliever**, for his reasoning has led him to **excommunicate you**!

A person who **opposes the Ummah** in what it has upheld for 14 centuries and **labels it as polytheistic** for following the Prophet ﷺ has no right to object to others when they **oppose him**.

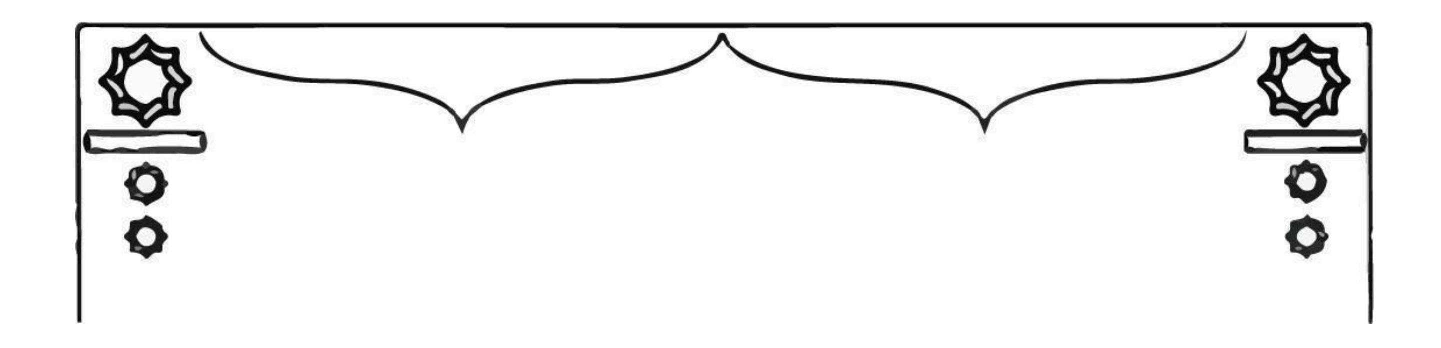
The Bottom Line

The doctrine of **the deniers of the Sunnah**—in permitting themselves to contradict the **established consensus of the Ummah** since the death of the Prophet ﷺ—*logically* compels them to refrain from condemning *any* dissenters.

If they have opposed **1,400 years of Islamic tradition**, then it is just as valid for others to oppose *them*, especially since they are a **newly emerging sect**!

This ideology is **intellectual suicide** before it is **religious deviation**.

***



Are We More Knowledgeable About Our Religion or Our Worldly Affairs?

The **deniers of the Sunnah** and **secularists** argue using the hadith recorded by **Muslim** in his *Sahih* from **Anas ibn Malik** (may Allah be pleased with him):

"The Prophet ﷺ passed by some people pollinating palm trees and said: 'If you do not do this, it will still be fine.' So the date crop failed. He then passed by them again and asked: 'What happened to your trees?' They replied: 'You said such-and-such.' He then said: 'You are more knowledgeable about your worldly affairs.'" **[Muslim, 2363]**

The **deniers** claim that this text proves that **Islam does not interfere in worldly matters**.

Our response to this claim will be in two parts:

1. **Their inconsistency regarding whether to use the Sunnah as evidence.**
2. **Their misunderstanding of what is considered religious versus worldly matters.**

First: Their Contradiction in Using the Sunnah

How can you use **the Sunnah itself** as proof **against following the Sunnah**?!

How can you tell us that our Prophet ﷺ—**whose Sunnah you are using as evidence**—instructed us **not to rely on the Sunnah**?!

Here, we are left with two possibilities:

- Either the **words of the Prophet ﷺ are binding**, in which case we accept all of his Sunnah, rather than selectively taking this **single hadith** while ignoring the rest.
- Or the **words of the Prophet ﷺ are not binding**, in which case we should not accept *any* hadith, including **this one**.

However, **cherry-picking** hadiths that support your argument while ignoring **hundreds** of others in the same category is nothing but **manipulation** and **inconsistency**, which we cannot accept.

Second: What Defines a Religious Matter?

These individuals **narrow religion** down to acts of worship alone or **only to matters concerning the rights of Allah**. But in reality, **Islam is much broader and more comprehensive**.

A matter is considered **religious** if it is addressed by a **text**—whether it relates to ourselves, our interactions with others, or our relationship with **Allah**. This religion has not left **any matter, big or small**, without **guidance** on how to deal with it.

The Messenger of Allah ﷺ said:

"There is nothing that brings you closer to Paradise except that I have commanded you to do it, and there is nothing that brings you closer to the Fire except that I have forbidden you from it." **[Reported by Ibn Abi Shaybah, 35473]**

A **Jew** once said to **Salman Al-Farisi** (may Allah be pleased with him):

"Your Prophet ﷺ has taught you everything, even how to relieve yourselves!"

This proves that **religious matters are not confined to mosques and rituals** such as **prayer, zakat, and fasting**. Islam is far **broader**—any matter that has **a divine ruling** is **a religious matter**.

Examples of Religion’s Scope

1. **Matters concerning an individual's self:**
   - Islam commanded **men** to **grow their beards**, and **both men and women** to **lower their gaze**.
   - It **obligated** women to wear the **Islamic hijab** and established many other rulings.
2. **Matters concerning human interactions:**
   - Islam **regulated relationships** between **spouses, neighbors, parents and children**, and all **social dealings**.

3. **Matters concerning one's relationship with Allah:**

    - **Everything mentioned above** falls under this category since Allah is the One **who commands the regulation of self and social relationships**.
    - It also includes **pure acts of worship**, such as **monotheism, prayer, fasting, and pilgrimage**.

One crucial point to note:

All rights ultimately go back to the right of Allah.

- We **grow beards** as an **act of worship**.
- We **cover our bodies** as an **act of worship**.
- We **refrain from oppression** as an **act of worship**.
- We **fear Allah** in our **marriages and parenting** as an **act of worship**.

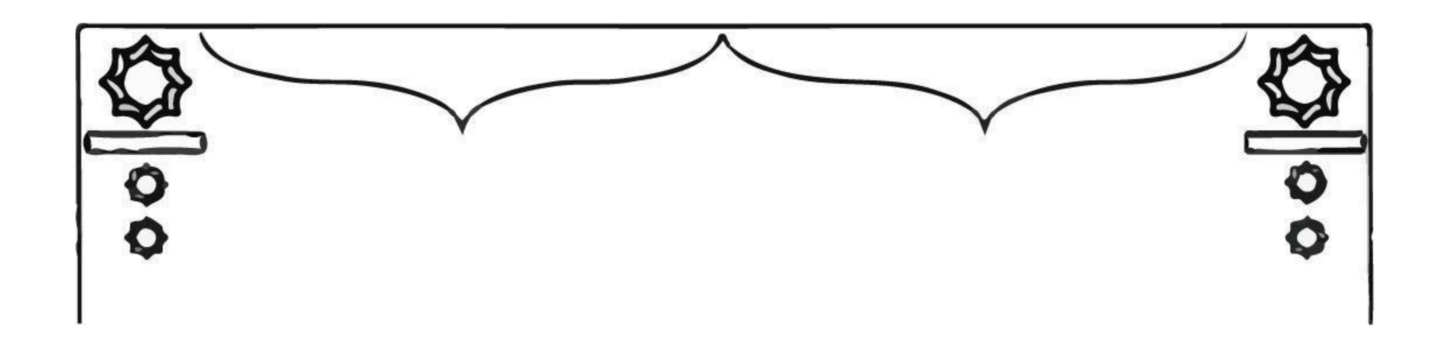
Everything ultimately **returns to Allah, the Almighty.**

The Conclusion

A matter is considered **religious** if there is **a text** regarding it, and **worldly** if it falls within **the category of permissible matters**.

The **ignorant misconception** that religious matters are limited to **rituals** such as **prayer, fasting, and Hajj** is incorrect. Even **marriage and divorce**, if viewed purely as **social constructs**, would seem **worldly matters**. However, because Islam **regulates them**, they become **religious** as well.

This exposes the **flawed reasoning** of those who argue that the Prophet's ﷺ statement, *"You are more knowledgeable about your worldly affairs,"* implies **the rejection of the Sunnah**.



Who Believes That the Qur'an Is Incomplete?

The deniers of the Sunnah claim that our belief in the existence of a second revelation (the Sunnah) implies that the Qur'an is incomplete. They argue, *"How can the Qur'an require something else to clarify it?"*

This argument is baseless and exists only in their distorted minds.

The Qur'an is a revelation from Allah, and the Sunnah is also a revelation from Allah. We affirm that the Sunnah explains and clarifies the Qur'an. Therefore, one revelation is explaining another revelation. The first revelation (Qur'an) is divine, and the second revelation (Sunnah) is divine—so where is the deficiency?

Their claim would only be logically valid if we asserted that the Sunnah consists merely of the words of the Prophet ﷺ. However, the Sunnah is divinely revealed from Allah, the Almighty.

An Example: The User Manual Analogy

To illustrate this, consider a home appliance that comes with a user manual.

- Would it be reasonable to claim that the appliance is incomplete just because it comes with instructions?
- The appliance is complete in itself, and the manual merely explains how to use it.
- It would be illogical to claim that the manufacturer lacks clarity, since both the appliance and the manual come from him.

To Allah belongs the highest example!

The Prophet ﷺ Was Given Both the Qur'an and Its Explanation

The Messenger of Allah ﷺ said:

"I have been given the Qur'an and something similar to it along with it." [Abu Dawood, 4604; At-Tirmidhi, 2664 (shorter version); Ahmad, 17174]

The key phrase here is "I have been given", indicating that what he received alongside the Qur'an was not from himself, but from Allah.

Thus:

- The Qur'an is complete.
- The fact that Allah revealed an additional clarification (Sunnah) does not mean that the Qur'an is incomplete.
- Both the Qur'an and the Sunnah originate from the same source—Allah, the Most High.

That which is completed through its own components cannot be called deficient by rational people.

Reversing Their Argument Against Them

Now, let us turn their argument against them:

Since we have established that Allah revealed two forms of guidance (the Qur’an and the Sunnah), and this does not imply a deficiency in the Qur’an, we must now ask:

How do you worship Allah using the Qur’an alone?

- When Allah commands you to establish prayer, how do you perform it?
- When He commands you to give zakat, how do you determine its amounts and conditions?
- When He commands you to perform Hajj, how do you know its rituals?
- How do you learn the pillars of ‘Umrah?

How do you worship Allah without the Sunnah?

It is you who will ultimately end up believing that the religion is incomplete—we seek refuge in Allah from such misguidance.

The Deniers Face Two Dilemmas

At this point, deniers of the Sunnah face two options, both of which expose the fallacy of their position:

1. The First Group: Rejecting the Established Practices of Worship

Some extremists among them, in an attempt to remain consistent with their flawed principles, reject the traditional methods of worship.

They claim that prayer, fasting, and other rituals must be reinterpreted with hidden meanings.

This exposes them as heretics who have left the fold of Islam, as no rational person would believe:

- That Muslims for over 1,400 years have all been wrong, and
- That prayers are actually three instead of five, contradicting the unanimous agreement of the Ummah!

This is not just a rejection of the Sunnah, but an attack on the Qur'an itself.

Allah, the Most High, warns:

> "And whoever opposes the Messenger after guidance has become clear to him, and follows a path other than that of the believers, We will turn him to what he has chosen and burn him in Hell—and what an evil destination!"
> *(Surah An-Nisa, 115)*

If Allah has threatened Hell for those who oppose the way of the believers, then how can someone claim to follow the Qur'an, while contradicting this clear verse by rejecting the unanimous agreement of Muslims on the five daily prayers?

And then we find these fools of the 21st century saying, *"No, prayers are only three!"*

---

2. The Second Group: Claiming to Follow 'Practical Mass Transmission' (Mutawatir 'Amali)

Some deniers, realizing that they cannot reject the traditional ways of worship, instead admit to the established practices of prayer, zakat, and fasting.

However, to escape admitting the necessity of the Sunnah, they claim that these rituals are preserved through "practical mass transmission" (mutawatir ‘amali)—meaning that they were passed down generationally through practice, independent of the Sunnah.

This leads to three contradictions:

Three Logical Problems for Them

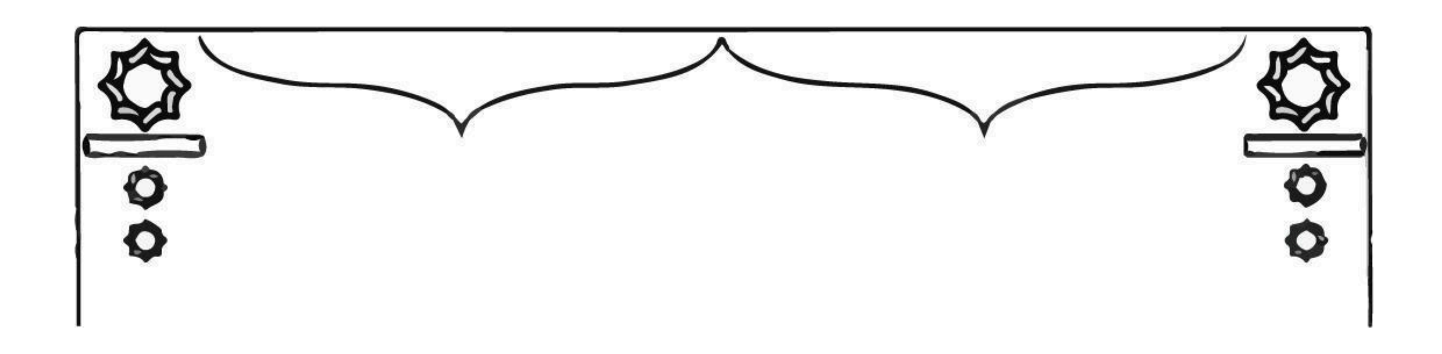
1. ‘Practical mass transmission’ is itself a form of Sunnah!
    - The reason Muslims practice these rituals in a specific way is not because they read them in the Qur’an, but because the Prophet ﷺ performed them that way.
2. If you accept ‘practical mass transmission,’ then why reject the Sunnah?
    - The entire Ummah has also unanimously accepted the Sunnah of the Prophet ﷺ.
    - Why do you accept one form of transmission but reject another, when both have been established by the same Ummah?
3. You claim the Qur’an alone is sufficient, yet you rely on external sources!
    - You insist that the Qur’an is enough, yet when confronted, you seek validation from something outside the Qur’an (mutawatir ‘amali).
    - If the Qur’an alone were truly sufficient, you would not need to reference mass-transmitted practices.

Thus, their argument collapses upon itself.

We ask Allah for guidance and patience in refuting such misguided claims.

.

***



The Hadith on the Prohibition of Writing: Was It for You or Against You?

The **deniers of the Sunnah** also use the **hadith prohibiting the writing of the Sunnah** as **evidence against its validity**. The Prophet ﷺ said:

"Do not write anything from me except the Qur'an. Whoever has written anything from me other than the Qur'an, let him erase it. Narrate from me, and there is no harm. And whoever deliberately lies against me, let him take his seat in Hellfire." **[Muslim, 2004]**

Here, we must pause to **examine this weak argument** from multiple angles:

First: Since When Have Al-Bukhari and Muslim Become Proofs for You?

If you **deny the Sunnah**, why are you suddenly **using hadiths from Sahih Muslim** to argue against it?

Some may argue: *"We do not believe in the Sunnah, but we are using it against you because you do believe in it."*

Our response is: **If you wish to use our sources against us, you must consider everything we believe in, not just selectively pick what benefits your argument.**

Why do you **ignore** other hadiths where the Prophet ﷺ **permitted writing**?

For example:

- **The Prophet ﷺ said:** *"Write for Abu Shah."* **[At-Tirmidhi, 2667]**
- **Abdullah ibn Amr ibn al-As** used to write hadiths, and when people discouraged him, the Prophet ﷺ told him:
  "Write! By the One in Whose Hand is my soul, nothing comes from this (mouth) except the truth." **[Abu Dawood, 3646; Ahmad, 6802]**

Why do you ignore these hadiths and only cite one?

Is this not selective argumentation?

Second: There Is a Huge Difference Between Writing and Narrating

This hadith **prohibits writing—not narrating**.

What does this have to do with **rejecting the Sunnah**?

- **The Prophet ﷺ prohibited writing from him**, but
- **He did not prohibit narrating from him**.

If you **fail to distinguish** between writing and narrating, then that is **your problem, not ours**.

Third: The Same Hadith Commands Narration, Which Refutes Your Argument

Why do you **not quote the full hadith honestly**?

The Prophet ﷺ said:

"Narrate from me, and there is no harm."

Is this not a clear command to narrate from him?

Does this **not** prove that **your argument is false**?

Fourth: The Reason for the Prohibition Was to Prevent Mixing with the Qur'an

The Qur'an was still being **revealed and written** at the time.

The Prophet ﷺ **feared that written hadiths** might become **confused** with the Qur'an.

Thus, he **temporarily prohibited writing** to **preserve the distinction** between the two.

Fifth: The Hadith Scholars Knew About This Hadith—So Why Did They Include It?

Did you **not notice** that **the very scholars** who compiled hadiths **included this hadith in their collections**?

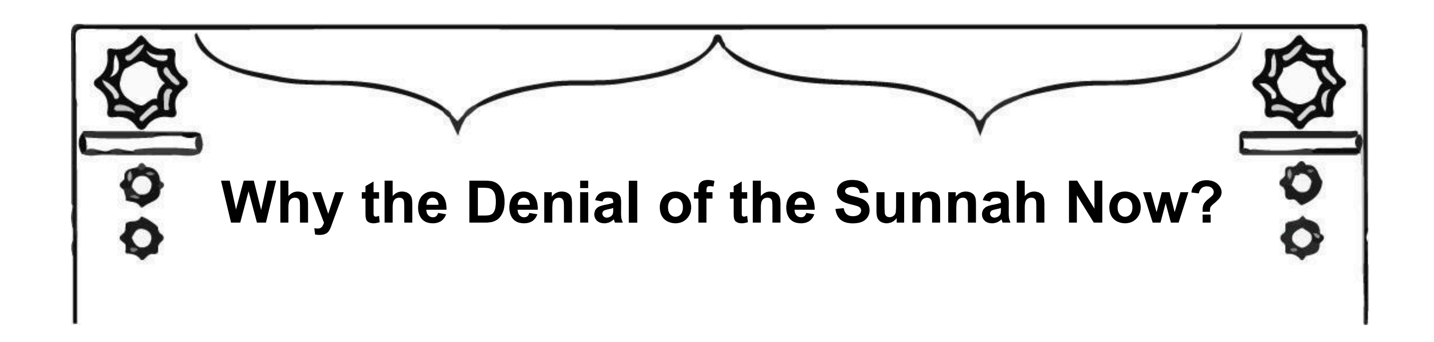
- **Were they unaware that it contained a prohibition against writing?**
- **If they were fabricating hadiths, why would they include this one, which seemingly undermines them?**
- **Why did no one in their time object to it?**

If the **narrators were liars**, then **why would they preserve a hadith that contradicts their alleged agenda?**

Conclusion

Despite its **weakness as an argument**, the prohibition of writing is **one of the primary arguments used by the deniers of the Sunnah**.

May Allah grant clarity and guidance in refuting these baseless claims.



Why the Denial of the Sunnah Now?

This question will help solve many issues: Why is the denial of the Sunnah happening specifically in these times, times of weakness, where Muslims are less powerful than their enemies? Why are such new ideas being presented in this particular time, when Muslims are experiencing a period of weakness?

Why do prominent deniers of the Sunnah now find it acceptable to legalize adultery? Why do they deny the punishment for theft? Why do they see no issue with women exposing themselves? Why, despite their affiliation with the Muslim community and Islam, do they want to separate Islam from life, politics, and society?

The answer is influence from the dominant culture, and this is a dangerous intellectual deviation, to the point that Ibn Khaldun devoted an entire chapter in his *Muqaddimah* titled:

"The defeated are always inclined to imitate the victors in their banners, adornments, and all their customs and habits." [Ibn Khaldun, *Muqaddimah*, Chapter 23]

Before this, we had not seen anyone deny the punishment for theft until the United Nations laws were introduced, to which these

individuals succumbed, and they became ashamed of what their religion had commanded, seeking to distort it.

We did not see anyone question Aisha’s marriage to the Prophet ﷺ until some adulterers made an issue of marriage to a young girl. Yet, in the same societies, young girls are given complete freedom to engage in sexual relations with whomever they choose!

In reality, their issue is not with the idea of a young girl who is capable of marriage having a relationship, but rather that she would remain chaste, married, and not move from man to man! And among their Western leaders, both past and present, there are those who married at a young age, let alone those who engaged in sex within transient relationships, and yet these submissive deniers do not speak!

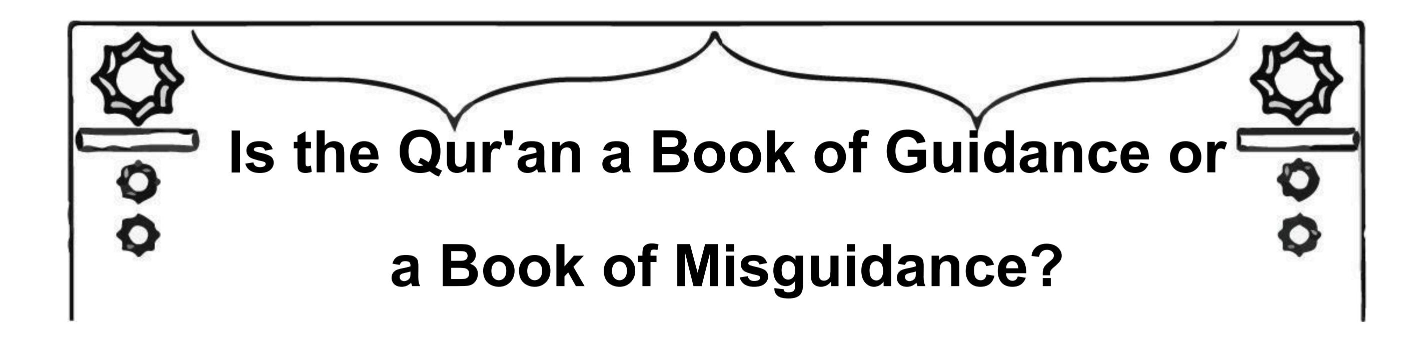
Conclusion

From this, we understand the origin of the denial of the Sunnah and why it has appeared in this form specifically now.

We ask Allah to relieve us from them.

▪

***



Is the Qur'an a Book of Guidance or a Book of Misguidance?

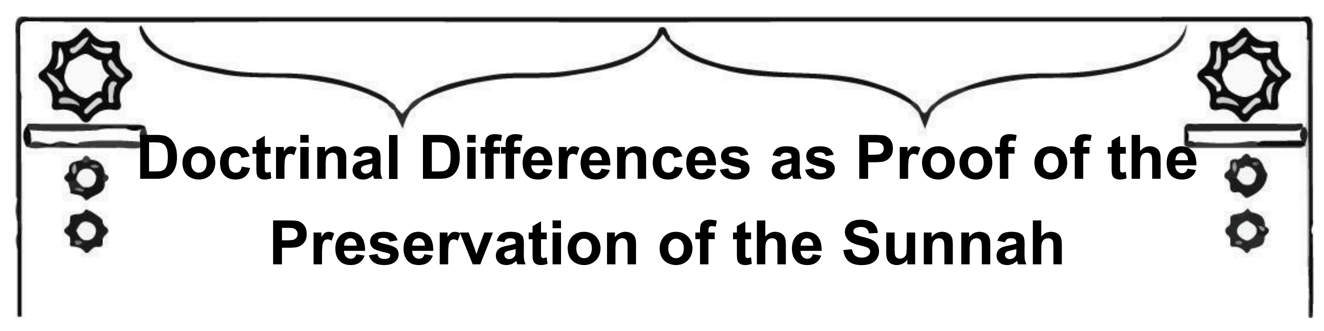
Answer me, O one who claims to be a Qurani, is the Qur'an a book of misguidance or a book of guidance?

If it is a book of guidance, then why do you claim that it misled the Ummah for 14 centuries, when Allah says:

"The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion." [Surah Al-Baqarah: 185]

So, is this book that contains clear signs, guidance, and criterion not guiding to the truth? And did Allah misguide the entire Ummah through it for centuries without anyone finding guidance except for you?

Here, you are left with two choices: either the Qur'an is a book of misguidance, which misled the people and no one found guidance from it except for you, or it is a book of guidance, and the Ummah was guided before you and you are seeking to misguide them.



Doctrinal Differences as Proof of the Preservation of the Sunnah

The deniers argue that Allah promised to preserve the Qur'an but did not promise to preserve the Sunnah, and this is evidence that the Sunnah is not revelation.

We say: This is an assumption on your part. Who told you that Allah did not preserve the Sunnah as He preserved the Qur'an? Here, you have made an illogical leap. The appropriate discussion would be about the authority of the Sunnah.

First, if we establish its authority, it is self-evident that it is preserved. As for making such a logical leap and avoiding the real point of contention, this is far from the method of reasonable people in debate.

If we say that the Qur'an is preserved and that the Sunnah is a clarification and explanation of it, then the preservation of the original necessitates the preservation of its explanation and clarification. Allah, the Exalted, says:

"Indeed, upon Us is its collection and its recitation. And when We have recited it, then follow its recitation. Then indeed, upon Us is its clarification." [Surah Al-Qiyama: 17-19]

Here, Allah differentiates between the Qur'an and its explanation. Part of the preservation of the Qur'an is the preservation of its explanation, as we previously mentioned.

Allah, the Exalted, also says:

"And We have sent down to you the Reminder, that you may make clear to the people what was sent down to them and that they might give thought." [Surah An-Nahl: 44]

So how can the Qur'an be preserved while its explanation is not? In fact, we say that the Arabic language itself is preserved, as it is the language of the Qur'an. How could the interpretation and clarification of the Qur'an not be preserved?

One of the strongest tangible proofs of the preservation of the Sunnah is the multitude of sects that claim to be Muslim. Despite this, the authentic Hadiths contradict their misguidance, even refuting them, and no one has been able to add anything that serves their sect. Whenever anyone fabricates a Hadith, the Muslim scholars are there to refute it. Even the scholars of innovation themselves have authenticated Hadiths that contradict their sects, yet none of them dared to distort them.

It is reported that Harun al-Rashid captured a heretic and ordered his execution. The heretic asked him:

"Why are you cutting off my neck?"

He replied: **"To bring relief to the people from you."**

The heretic said: **"What about the thousand Hadiths that I fabricated on the Prophet ﷺ that have no words he ever spoke?"**

Harun al-Rashid answered: **"What about Abu Ishaq al-Fazari and Abdullah ibn al-Mubarak, who sift through them and remove them word by word?"** [Tareekh Madinat Dimashq, Ibn Asakir, edited by Ali Shiri, Dar al-Fikr, Vol. 7, p. 127]

This demonstrates that the science of Hadith is a solid and firm discipline. It is one of the means and reasons that Allah has made available for preserving the Sunnah of His Prophet, just as He inspired the caliphs to collect the Qur'an into one book.



Is Authentication Evidence of Weakness?

The deniers object to us by pointing out the existence of weak Hadiths, saying: How can there be revelation if there are weak Hadiths in it?

We say: The methodology of the scholars of Hadith in purifying the Hadiths of the Messenger of Allah ﷺ has been acknowledged by both the opponents and supporters for its brilliance, leaving no room for criticism. You are the furthest from this science and the most ignorant about it, especially since most of your objections relate only to the methodology of the Hadith scholars in authenticating and weakening Hadiths. You reject everything that contradicts Western culture, and this is apparent to anyone with sound reasoning and to anyone who follows your discourse. None of you have brought any scholarly objections related to the science of Hadith.

Secondly, the authentication and weakening of Hadiths is evidence of the preservation of the Sunnah, not evidence of its invalidity. Those who examine the chain of narrators, weaken the narrator if there is a flaw, and extract hidden defects that undermine the authenticity of the Hadith, this is evidence of the Muslims' care for this science, not the opposite.

Thirdly, the existence of weak Hadiths does not mean the invalidity of the entire Sunnah. Criticizing one part does not mean criticizing the whole. If you criticize one member of a family, it does not require you to criticize all members of the family.

Fourthly:

Some might ask: Why is there no authentication and weakening of the Qur'an like there is in Hadith?

I say to you: Who told you this?

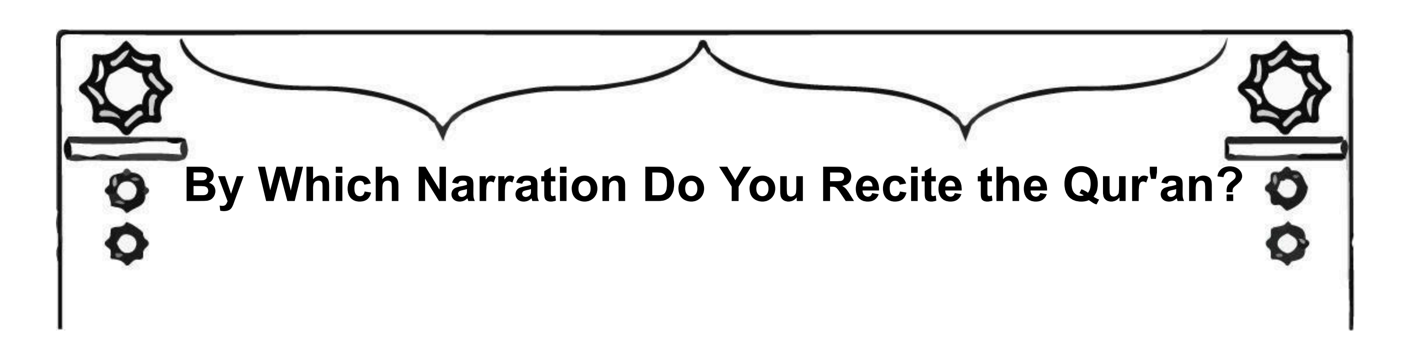
In the Qur'an, there are both mutawatir (mass-transmitted) narrations and others that are shadhdh (isolated). In fact, the Shia sect added the verse of Wilaya, which is fabricated and false according to the scholars of Islam.

But why is this not said about the Qur'an?

Because people preserve it in schools of Qur'anic education, they pray with it, and they worship through its recitation. Many people complete it every month, and most people finish it during Ramadan. Therefore, the likelihood of false additions is extremely low, if not nonexistent.

Moreover, all those who identify as Muslims do not dare to lie about the Book of Allah, and I don't believe anyone would ever dare to do so.

***



By Which Narration Do You Recite the Qur'an?

As is known, the mutawatir (mass-transmitted) narrations of the Noble Qur'an are ten. So, we ask this denier:

In the opening of the book, Allah Almighty says:

1. *"Māliki Yawm ad-Dīn"* (in the narration of Ḥafṣ from ʿĀṣim)
2. *"Mālikī Yawm ad-Dīn"* (in the narration of Warsh from Nāfiʿ)
3. *"Mālaka Yawm ad-Dīn"* (with the opening of the letter "k" in the form of calling out to Allah Almighty)

So we say to him:

- Did the Prophet ﷺ recite all of these forms?
- Or did he recite only one or some of them?
- Or did he not recite any of them?

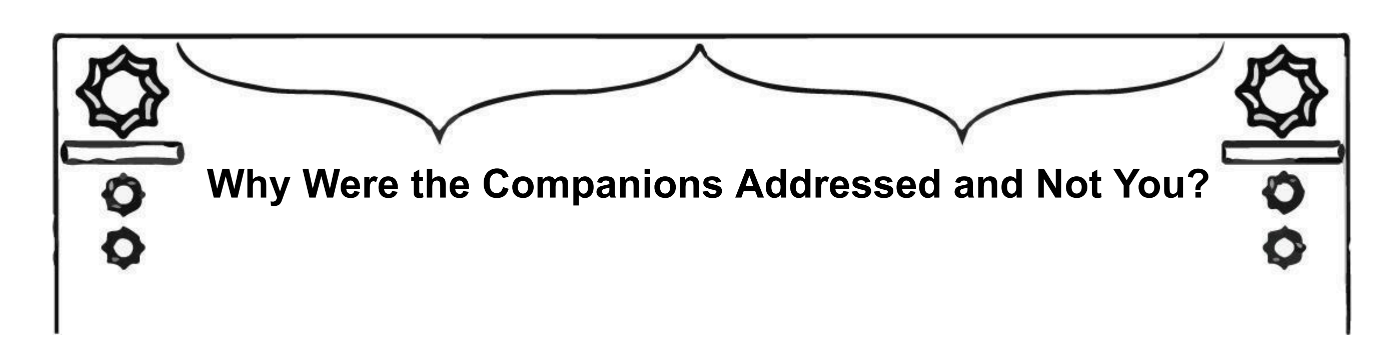
If you say that he recited all of them, we would ask you for evidence of that, and you will find yourself searching the Sunnah, which you have denied.

If you say that he recited one or some of them, we would ask you for evidence again, and you will find yourself returning to the Sunnah to search for the proof, the very Sunnah you have denied.

And if you say that he did not recite any of them, congratulations! You have committed heresy and admitted that the Qur'an has been altered, for it is inconceivable that the Prophet ﷺ did not recite one of the mutawatir narrations that have come down.

.

***



Why Were the Companions Addressed and Not You?

Some deniers claim that the saying of Allah, the Almighty:

"And obey Allah and obey the Messenger and beware! But if you turn away, then know that upon Our Messenger is only the clear conveyance." (Al-Mā'idah: 92)

has different interpretations aimed at distorting Allah's command to obey the Prophet ﷺ. One such distortion is their claim that this command was specific to the time of the Companions.

Here, we ask the denier a question:

Why were the Companions commanded to obey the Prophet ﷺ, but you are not?

- Are you above obeying him?
- Or do you consider yourself wiser and more pious than the Companions?

Allah, the Almighty, says:

"And the foremost—the first [to embrace Islam] among the Muhājirīn and the Anṣār—and those who followed them with excellence, Allah is pleased with them, and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, abiding therein forever. That is the great attainment." (At-Tawbah: 100)

So why is it that these deniers believe that those whom Allah has promised such a great reward were obligated to obey the Prophet ﷺ, while they themselves are not?

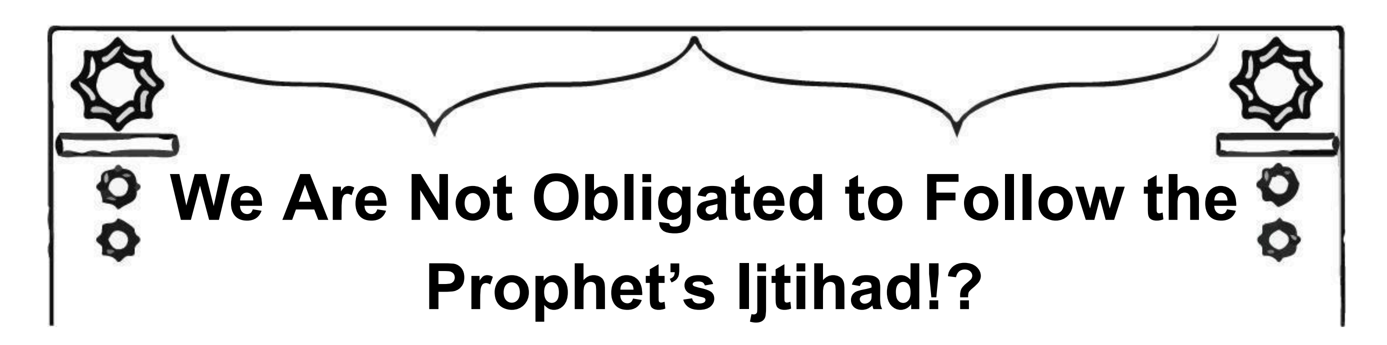
Secondly, the default principle regarding commands in the Book of Allah is that they apply to the entire ummah, from the time of the Companions to the last Muslim who will be on earth. Allah, the Almighty, says:

"And this Qur'an has been revealed to me so that I may warn you with it and whomever it reaches." (Al-Anʿām: 19)

Restricting Allah's commands for His servants to obey the Prophet ﷺ only to the Companions is an arbitrary limitation without evidence.

You must present proof that excludes you from the command to obey the Prophet ﷺ, and in reality, no true Muslim can escape the obligation of obeying him.

***



We Are Not Obligated to Follow the Prophet’s Ijtihad!?

The deniers say: Why do many texts state that the Prophet ﷺ erred and Allah corrected him? Is this not proof that the Prophet ﷺ acted based on his personal reasoning rather than divine revelation?

We say: If you mean that all of the Prophet’s actions were based on his personal reasoning, we do not agree with you. Allah, the Almighty, says:

"Nor does he speak from [his own] desire. It is nothing but a revelation revealed." (An-Najm: 3-4)

Some of their foolish ones may object and say: This verse refers specifically to the Qur'an.

We respond: This restriction has no evidence and is an arbitrary claim. The statement *“Nor does he speak from [his own] desire”* is general, meaning it applies to all of his speech. If you claim that it is specific to the Qur'an alone, then you must provide proof for your assertion.

Secondly, even if we were to accept your claim that this refers only to the Qur'an, it would necessarily mean—by the opposite implication—that the Prophet ﷺ speaks from his own desire in other matters. This is an ugly statement that no Muslim should utter about his Prophet. If you claim that his speech is free from desire only when conveying the Qur'an, then you are implying that he speaks from his own desire in everything else!

The Prophet’s actions were of two types: some were directly revealed by Allah, and others were based on his own reasoning. In matters of ijtihad, the Prophet ﷺ could be correct or make an error, and in the cases where he erred, Allah corrected him. However, you cannot use Allah’s correction of the Prophet as proof that his actions are not authoritative and binding upon us. If they were not binding, there would have been no need for Allah to correct them.

And finally, if we are not obligated to follow the ijtihad of the Prophet ﷺ, are we then obligated to follow *your* ijtihad? If we are not to accept the ijtihad of the Prophet, then rejecting your feeble interpretations is even more justified!

***

May Allah send His blessings and peace upon Muhammad, his family, and his companions.

.

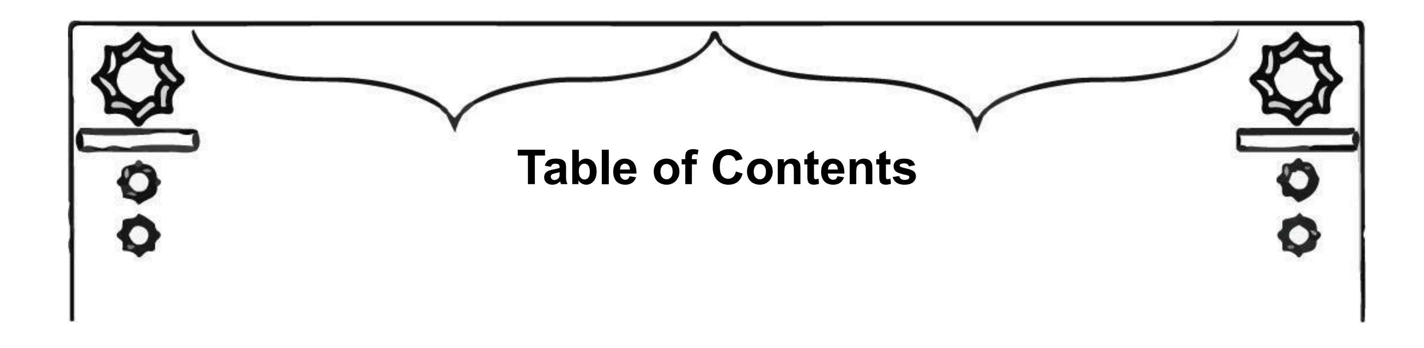


Table of Contents

Introduction 3

How Will You Prove the Authenticity of the Qur'an Without the Sunnah? 5

Is the Revelation of Something Other Than the Qur'an Possible or Impossible? 7

Who Has the Right to Interpret? And the Fallacy of Preference Without Justification ... 10

Who Is More Worthy—You or Al-Bukhari? 12

What Makes ISIS Wrong According to the Deniers? 13

Are We More Knowledgeable in Religious or Worldly Matters? 15

Who Truly Believes the Qur'an Is Incomplete? 18

The Hadith Prohibiting Writing—For You or Against You? 22

Why Deny the Sunnah Now?! 24

Is the Qur'an a Book of Guidance or Misguidance? 26

Do Theological Differences Prove the Preservation of the Sunnah? 27

Is Authenticating Hadiths Evidence of Weakness? 29

Which Qirā'ah (Recitation) of the Qur'an Do You Follow? 31

Why Were the Companions Addressed While You Were Not? 33

Are We Not Obligated to Follow the Prophet's Ijtihad?! 35

A Brief Treatise in Defense of the Purified Sunnah 38

Table of Contents 37

***